Mercy and Judgment.

A

SERMON

Preach'd to the

CONGREGATION

OF

Protestant Dissenters,

AT

MORTLAKE,

IN

The County of *Surry.*

November 5. 1718.

By *W. JACOMB.*

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BRITISH MUSEUM

THIS is *a Day of Rejoicing and Thanksgiving*, and with very good Reaſon. And I am willing to preſerve it ſo. But becauſe it becomes us *to Rejoice with Trembling* at all Times, at this Time eſpecially, I have pitched upon a Text that will lead us to both together. It is that

PSALM CVI. xliii.

Many Times did he deliver them, but they provoked him *with their Counſel, and were brought low for their Iniquity.*

THESE Words are ſpoke of *the Jewiſh Nation*; but by *whom* they are ſpoke, or *what particular Part* of their Hiſtory they aim at, it is pretty hard to ſay. Some think this *Pſalm* was penned under the *Babyloniſh Captivity*, from that Petition towards the Cloſe of it, *Save us, O Lord our God, and gather us from among the Heathen, to give Thanks unto thy Holy Name, and to Triumph in thy*

*Praiſe.** Others think it was penned under the *Perſecution* of *Antiochus.*† But however that be, the Text may, conſider'd in it ſelf, (whatever was the Deſign of the Sacred Penman in it) paſs for a very comprehenſive Account of the whole of their Hiſtory, from the Beginning of it to the End, from their firſt Riſe to this very Day. So that in this ſhort View, we ſee them in the Height of their Proſperity, and in the Extremity of their Adverſity. Firſt, Inſtances of Divine *Mercy* and *Favour*; and then Inſtances of Divine *Wrath* and *Vengeance.* It's perfect Checquer-Work. Here's their *Glory* and their *Shame.* That which was once *the Inheritance of the Lord,* comes at laſt *to be given up to Reproach.* Here's a Mixture of *Mercy* and *Judgment* in their Caſe. *Mercy* begins, and *Judgment* ends. Which yet is not chargeable upon any *Inconſtancy* and *Mutableneſs* in the *Divine Councils* neither, but upon their own *Folly, Perverſeneſs* and *Obſtinacy.* They did not improve the *firſt,* and therefore feel the *laſt.* And what was their Caſe, may be that of other Nations too, any other Nation in general, and our own in particular.

I ſhall therefore, in the Firſt Place, go over the ſeveral Particulars of this Account of the *Jewiſh Nation.* And then,

II. Make

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* Vid. *Moller.* † Vid. *Syn. Crit.*

II. Make ſome pertinent and uſeful Obſervations upon it, with regard to all other Nations in the general. And,

III. Apply both the one and the other to our own Nation in particular.

I. Then for the State of the *Jewiſh Nation*, as it is here deſcribed. Wherein we ſee as much of *God*, with regard both to his *Mercy* and his *Holineſs*, his *Patience* and his *Juſtice*; and as much of Mankind too, with regard to their *Corruption*, *Depravity*, *Ingratitude* and *Obſtinacy*, as can be well drawn up within ſo narrow a Compaſs. And becauſe the Facts are undoubted, there will be no neceſſity of corroborating them, it will be ſufficient juſt to illuſtrate them a little. They lie in the following Order:

1. *Many Times did he deliver them.* How many, who can tell? It is endleſs almoſt to reckon them up. It was not only *once*, or *twice*, or *thrice*, or a *fourth Time*, or a *fifth*, but *again and again*; oftner than they deſerv'd, oftner than they could reaſonably have expected. And all this within the Compaſs of a few Years too (for ſo they were, comparatively ſpeaking) and there was no very long Interval between them, ſo that they came *thick* and *faſt* as well as *often*: and in both the Senſes of the Word *deliver*, were *they delivered*, viz. *from* Evils and Calamities, and *out of* them; *from* thoſe they *fear'd*, and *out of* thoſe

thoſe they *felt*. Sometimes one and ſometimes the other. And that ſometimes too in a very extraordinary and miraculous Manner, by unexpected and unlikely *Perſons*, and by unexpected and unlikely *Means*. And tho' upon ſome Occaſions their Deliverance *coſt them Dear*, a great deal of *Blood* and *Treaſure*, yet upon others they had it *Cheap* and *Eaſy* enough. And though it was ſometimes *deferred* for a long while, yet it came at laſt; and when it came, it made amends for its ſtay. And if it was not *Compleat* at firſt, as ſometimes it was not, it was in the Iſſue. Of all this you have Inſtances enow in the Books of *Exodus*, *Joſhua*, *Judges*, *Samuel*, the *Kings*, &c.

But notwithſtanding all this, 2. *They provoked him by their Counſel*. This was the baſe Return they made for their Deliverances. *Thus did that fooliſh People requite the Lord.* They had indeed a *preſent* Senſe of 'em, but not a *laſting* one. *They ſang his Praiſe, but ſoon forgot his Works, and waited not for his Counſel.* And by theſe Means *they provoked him*; and that to a very great degree. They *defiled themſelves*, and they *angred him. Thus were they defiled with their own Works; and went a whoring with their own Inventions. Therefore was the Wrath of the Lord kindled againſt his People, inſomuch that he abhorred his own Inheritance*, ver. 39, 40. They left *the Law of God* as a Rule of *Worſhip*, and *Life*, and followed their own *Humours* and *Inclinations*, which leaned towards the *Superſtitions*

ſtitious and *Idolatrous Cuſtoms* of their *Neighbours*; they ſet up *their own Will and Authority* above *God's*; they *neglected*, or (which is as bad) *corrupted his Worſhip, and rejected his Prophets*, and treated them not only with the utmoſt *Contempt*, but with the utmoſt *Barbarity* too; and this notwithſtanding the *Warnings* given them, and the *Vows* made by them to the contrary, and notwithſtanding the *Mercies* they had receiv'd, and the *Judgments* they had ſuffered: whereupon God was highly *provoked* (and who can wonder that he was ſo) and *the Inheritance of the Lord* became his *Averſion* and *Abhorrence*. His *Love* was turn'd to *Hatred*. And he that had been their *Friend* became their *Enemy*. And indeed here was enough to *provoke* him. Such *Affronts* and *Indignities* offered to him as theſe, were enough to tire out his *Patience*, and wean his *Affection* from 'em. And it is rather ſtrange that it continued ſo long as it did, than that it did not continue longer. God is Jealous, extreamly Jealous, of his *Honour*. His *Authority* ſhall be uppermoſt every where, and in every Caſe, eſpecially among his *profeſſing People*, and in the Buſineſs of *Religion*, as there is all the Reaſon in the World that it ſhould be. And he will never give it up as long as he has *Power* on his Side to maintain it, or to avenge the Contempt of it, and that will be as long as he is God. He will never in this Senſe, any more than any other, *give his Glory to another*, to any *particular Perſon*, or to any *Bodies of Men, Civil* or *Eccleſiaſtical*. He will not do it himſelf,

and

and therefore of conſequence he will not let any one elſe do it. And whoever does it, let him be who or what he will, does it at his peril. He can't do it without *provoking God*, and the Conſequence of that is dreadful, as appears from what follows:

III. *And they were brought Low for their Iniquity.* Thus did *God's Provocation* ſhew it ſelf, upon the Account of that *Iniquity* of theirs, in following *their own Counſel.* They were *brought Low*, very *Low* indeed, and that in every reſpect. *Low* in their *Credit* and *Reputation*; *Low* in their *Wealth* and *Subſtance*; *Low* in their *Trade* and *Commerce*; *Low* in their *Intereſt* and *Influence.* Thus *Low they were brought* at *the Babyloniſh Captivity*, to which ſome refer the Words; and under the *Perſecution* of *Antiochus*, to which others refer 'em. And they were reduced lower yet than all this, and that too for the very ſame Reaſon, at the Time of the *Deſtruction of their City* Jeruſalem by the *Romans.* Then they were reduced to the laſt Extremities; brought ſo *Low*, that they have loſt the very *Name* of a *Nation* ever ſince. The very *Name* of it, I ſay, as well as the *Power* and *Grandeur* of it; and are diſperſed all over the World, ſome in one Nation, and ſome in another. And as all the Diſtinction of their *Nation* is gone, ſo all that of their *Tribes* is gone too; and they are ſo blended together, that there's no knowing who belongs to one *Tribe*, and who to another. They have loſt their *Liberty*, their *Independency*, their *Religion*, their

Civil

Civil Polity, every thing that could be dear to 'em, and are become the very *Refuſe of the World*. There are not ſo much as the *Remains* of ancient *Grandeur*, and *Liberty*, and *Power*; ſo that there is no knowing what they ever were by what they are now. Good God! what a Change is here! And what a tragical Story is this! Thoſe that formerly made ſo great a Figure, both in *Sacred* and *Profane Hiſtory*, now make the moſt contemptible one in both, of any People in the World. And that, as it ſhould ſeem, beyond the *Poſſibility* of Recovery; beyond any *Probability* of it at leaſt. And it is the greateſt Preſumption in 'em that can be, ſo much as to *hope* to riſe again, and much more to *talk* ſo *confidently* of it as they do. And it is certain they can never do it in the Way that they reckon upon, whatever they may do other ways, *viz.* by the *Meſſiah* appearing as a *Temporal Saviour* among them, to *break every Yoke, and burſt aſunder every Band*. No, they will not receive his Yoke, and for that Reaſon they ſhall retain that of others. The *Meſſiah is* come, he certainly *is* come; that *Meſſiah* that all their *Prophecies* refer to. Or at leaſt, if he is not, there will be no knowing when he does: For it is not poſſible for any Perſon to carry more Evidence along with him of his being ſo, than the *Bleſſed Jeſus* has done. He has given as much Satisfaction upon this Head as the Caſe will admit, and that's all that any reaſonable Perſon can deſire. For no ſuch Perſon can deſire more than is ſufficient; and no more is ſufficient than what the Caſe admits of.

And they have grosly misinterpreted the *Prophecies* relating to the *Messiah*, which speak of him as bringing *Salvation* indeed; but it is a *Spiritual* and *Eternal Salvation*, and not a *Temporal* one. So that herein they put a great Cheat upon themselves, and hereupon form Hopes that are groundless. For which they are to be pitied. And I pray God they may see their Error. That they may drop the Hopes of a *Temporal Salvation*, and not go on to slight the only Means of an *Eternal* one. And so much for the State of the *Jewish Nation*, as it is here represented.

I proceed, in the *Second Place*, to make some useful and pertinent Observations from hence, with regard to all other Nations in the General. Which I shall but just mention, because there is no manner of Necessity for enlarging upon them. They are such as these:

1. *National Deliverances*, and *National Judgments*, as well as *Personal* ones, *come from God*. He is the *Author*, whoever are the *Instruments*, or whatever the *Means* are by which they are brought about. He *delivers* and he *destroys*.

2. The *first Steps of Providence, with regard to any People, are Merciful ones*. However God *ends* with any, he *begins* with *Mercy* and *Kindness*, and tries what that will do. He *delivers* before he *destroys*, and that *many Times* too, tho' not always so *often* as he did that Nation.

3. The

3. *The moſt Favoured Nations under Heaven have no Leaſe of their Proſperity; but it is poſſible they may behave themſelves ſo as to put an utter End to it.*

4. *National Deliverances are not always improved as they ſhould be.* Let 'em be never ſo *Many*, and never ſo *Great*, they ſometimes *leave* a People as bad as they *find* them. Which indeed is owing not to any *Unaptneſs* in the *Means* to produce a Reformation, for they are *wiſe and proper* enough: but to *Perverſeneſs* in the *Perſons* themſelves, who will not make a due Uſe of the *Means*.

5. *For any People to ſet up their own Counſels in oppoſition to God's, is very provoking to him; and the more ſo, the more favoured thoſe People have been by him, and the more he has done for 'em.* He will not paſs by the Sins of his *People* any more than thoſe of others, but rather be more angry with them than with others. Becauſe they are moſt aggravated; and he meaſures Guilt always by its Aggravations.

And hereupon, 6. *The Sins of any Nation muſt be its greateſt Enemies; becauſe they provoke God to be an Enemy to it.* And therefore, by the way, thoſe muſt be the beſt *Rulers*, and the greateſt *Patriots*, and the beſt *Lovers of their Country*, that ſtudy moſt to promote *Piety* and *Virtue* in it, and that encourage all prudent Methods for a *Reformation*. And

thoſe, on the other Hand, muſt be the worſt *Magiſtrates*, and no *Patriots* or *Lovers of their Country*, let them talk what they will, that ſuffer *Vice*, and *Irreligion*, and *Immorality*, and a Contempt of *God's Authority*, either in Religion or Life, to prevail. And to put any Zealous and Sufficient *Perſons* this way under *Legal Incapacities* of acting, muſt be, to ſay the leaſt of it, *The worſt Policy in the World.*

7. *When God is provok'd with a Nation, no Body can anſwer for the Conſequence of it, what it will be, and where it will end.* Upon ſuch Occaſions, thoſe that were before his moſt favoured People, may be *utterly forſaken* and *abandoned* by him, and become the moſt *Deſolate*, *Forlorn*, and *Miſerable*, upon all Accounts, of any upon Earth.

8. And Laſtly, *Paſt Deliverances, how great and how many ſoever they have been, are no Securities againſt after Judgments.* A Nation *many times delivered* may be *deſtroyed at laſt.* Becauſe God ſaves *once*, it does not neceſſarily follow that he will do ſo *again*; or becauſe he ſaves *many times*, it does not neceſſarily follow that he will do ſo *always.* Deliverances are not endleſs Things. There is no ſuch neceſſary Connection between them, either in *Reaſon* or in *Fact*, as that one ſhall bring on another. There is room to hope for a Succeſſion of 'em when they are improved, but none when they are not. Abuſed Patience is followed with heavy Judg-

ments;

ments; and the longer that Patience has continued, and the more it has been abuſed, the heavier is the Judgment when it comes.

Let us now, in the *Third and laſt Place*, turn in upon our ſelves, and apply what has been ſaid to our own Nation in particular. Concerning which we may obſerve,

1. That *many times God has deliver'd us.* Bleſſed be his Name for it. *Again* and *again* has God appeared in our Favour, and ſaved us out of the Hands of our Enemies. No leſs than *Two Deliverances* we commemorate *this very Day*; and thoſe very *Conſiderable* and *Extraordinary* ones too. And that from two of *the greateſt Evils* that could well befal us. I mean, *Popery, and Arbitrary Power.* Both theſe Evils met in our Caſe then. And indeed they always go together. They are *Twins*, and inſeparably united. Or however they would have been ſo among us, if God had not prevented it. And how dreadful a Compoſition muſt theſe have made! Either of them ſingly draw a long Train of Miſchiefs after 'em, and both together produce a Brood too *Numerous* to reckon up, and too *Hideous* and *Formidable* to deſcribe! The one the worſt *Religion*, and the other the worſt *Government* in the World! The one would have enſlaved our *Conſciences*, and the other our *Perſons!* The one full of *Abſurdity, Contradiction, Superſtition, Foppery*, and *Idolatry*; the other full of *Blood, Rapine, Violence, Injuſtice, Oppreſſion,*

Power-

Poverty and *Miſery without End!* And theſe Miſchiefs would not have terminated with one Age, but have run on from one to another! Nay, we had not only been enſlaved to our *Rulers* and *Prieſts* at Home, but to others abroad too! So that we ſhould have loſt all *the Independency of our State*, and that both in *Eccleſiaſtical* Matters, and in *Civil* too! And we had come under the Juriſdiction both of *Rome* and *France!* In one word, we ſhould have loſt, irrecoverably loſt, all the Advantages of our *happy Conſtitution*, which is certainly the beſt in the World. We had loſt all the *Credit*, *Trade*, *Wealth* and *Influence* that we now enjoy. This melancholy Proſpect was there before us! And who that thinks ſeriouſly of it, and that has any love to his *King* and *Country*, to his *Religion*, *Laws* and *Liberties*, to his *Relations*, to *himſelf*, can forbear to cry out, *Bleſſed be the Lord, that did not give us a Prey to their Teeth, whoſe Wrath was ſo Cruel, and whoſe Deſigns were ſo Inhumane and Barbarous!*

And to theſe we may add other *Deliverances* that God has wrought for us; ſome *before* thoſe which we commemorate this Day, and ſome *ſince*. And becauſe *theſe laſt* are the freſheſt in our Memories, and ſo like to affect the more ſenſibly, I would particularly faſten upon them. Such then was *the Diſcovery of the Aſſaſſination Plot in King* WILLIAM's *Reign*; ſuch *the Defeat of the Invaſion of the* Pretender *into* Scotland *in the Reign of the late* QUEEN; and ſuch *the Defeat of the Rebellion in the Reign*

of

of our preſent Sovereign King GEORGE, whom God long preſerve. And to theſe I add too, *his ſeaſonable Acceſſion to the Throne of theſe Realms*, which delivered us from all the Fears that at that time beſet us. And I hope I don't go too far here. My Zeal for my *preſent Sovereign* ſhall never carry me ſo far as to inſult over, or affront the Aſhes *of the late* QUEEN. She is *where the Weary are at Reſt*. And that *Reſt* I'll never diſturb. And I blame thoſe that do. But the *Miſmanagements* of the latter Part of her Reign, which have been laid open before the World, *by the Authority of Parliament*, and which were owing to the moſt corrupt Miniſtry that ſurely ever Prince had, brought us, it is notorious and undeniable, into the utmoſt Dangers, from which King GEORGE's *Acceſſion to the Throne* ſet us free. But let thus much ſuffice for our *Deliverances*.

Let us ſee, 2. What has been the Return made for them? And is there not too much Room to go on with the Account of the Text, and to ſay here, *that we have provoked God by our Counſel?* Has not God's *Goodneſs* been *abuſed*, his *Authority deſpiſed*, his *Name*, his *Day*, and his *Sacraments*, *profaned*, his *Juſtice defied*, his *Religion* and *Laws trampled under Foot*, by too many among us? Have we not *ſet at nought his Counſel*, and ſet up *our own* in oppoſition to it? What elſe, I pray, is all our *Immorality*, *Debauchery*, *Swearing*, *Curſing*, &c.? What, I ſay, is this leſs than ſetting up *our own* Counſel in oppoſition to *his?* And

if

if the Majority may determine any thing *National*, I fear this has been ſo. And have not all Meaſures to put a ſtop to theſe Things by *The Society for Reformation* been defeated, nay, perfectly brow-beaten and miſrepreſented? It is a ſad Thought, *Sirs*, that we have not been reformed by our *Deliverances*. But they have left us as bad as they found us, if not worſe, as I fear they have. And that notwithſtanding all our *Vows* made in the Day of our Danger. Which is a Circumſtance that adds *Perjury* to our *Ingratitude*, and ſo inflames the Reckoning to a very great degree. We promiſed extraordinary Things in the Day of our *Danger*, but forgot 'em in that of our *Deliverance*. Nay, we have not only *not improved* our *Deliverances*, none of us as we ſhould have done, but too many among us have *leſſened* 'em too, nay, abſolutely *denied 'em* to be *Deliverances*, and would raſe the very *Days* of them, if they could, out of our *Kalendar*. They have refuſed to *obſerve* them *themſelves*, and have been enraged at *thoſe that have*. And even thoſe that have *obſerved* the *Days* by way of *Rejoicing and Thanksgiving*, have done it, many of them, rather from a Principle of *Party* than any thing elſe, and have *feaſted* on theſe Days, as others have *faſted* on others, *out of Strife and Debate*. And all their *Thanksgiving* has ended with the *Days*, and has been rather *outward* than *inward*, and *Civil* than *Religious*: In ſhort, there have been *Days* of *Thanksgiving*, but not *Lives*. And is not there at this very time

time as *Vile*, as *Wicked*, as *Looſe*, as *Profligate*, as *Perverſe*, as *Ill-natur'd*, as *Lying*, as *Malignant*, as *Inveterate*, as *Perſecuting*, as *Implacable*, as *Popiſh*, as *Deviliſh*, a *Spirit*, among too many, as ever was known in any *Age* and *Nation* whatſoever? And are not all Attempts *to bring us to Temper, to reſtore the Reverence due to the Divine Authority, particularly in the Affairs of Religion; and all Attempts to make us in Love with our Religion, and our Laws, and to eſtabliſh us in the Noble Principles of the Reformation and Revolution*; have not all ſuch Attempts, I ſay, met with a hard Fate, to ſay the leaſt of it, and rather *exaſperated* than *healed* us? I refer here particularly, as I ſuppoſe you will imagine, to the preſent depending *Controverſy* between the Biſhop of *Bangor* and his *Adverſaries*. And this will come in to be mentioned very ſeaſonably at this Time, becauſe the *Principles*, both in *Religion* and *Politicks*, that the *Good Biſhop* advances, and they oppoſe, are ſuch as *this Day* bears Teſtimony to in *both the Deliverances* of it. And without which, we could never have had 'em at all, or been any thing the better for 'em if we had. And I can't ſee how any of his Adverſaries can, upon their Principles, obſerve this as *a Day of Thanksgiving*. And I don't wonder that ſome of them do not do it.

And is not all this now *very provoking to God?* Can it be any otherwiſe? Can he be no more than an *Unconcern'd Spectator* in ſuch a *Caſe?* Who can ſuppoſe this of an *Holy* and *Righteous* God? And would it be ſtrange, if

In the *Third and Laſt Place, We ſhould be brought Low for our Iniquity?*

If as we have made our ſelves too like the *Jews* in Sin, God ſhould do ſo in *Ruin* too? I pray God avert this, if it be his Bleſſed Will; but there is too much Reaſon to fear it, and that notwithſtanding our *paſt Deliverances*, and our *preſent Proſperity*. I never pretended to Propheſie in my life, and therefore would not begin now. But if we may gueſs at *Effects* by *Cauſes*, *Natural* or *Moral*, as ſurely we may, we ſeem to be pulling down Vengeance on our Heads apace: and nothing but a Miracle of Mercy and Power can prevent it. And if ever the Wrath of God ſhould overtake us, which I pray God it may not, we ſhould be reduced very *Low*, *Lower*, I fear, if poſſible, than the *Jews* themſelves.

In ſhort, God has begun, and held on to this Time, with *Mercy* and *Kindneſs*; but how he will end, he only knows. We have

have no Leaſe of our *Proſperity*. And if that keeps pace with our *Religion*, as it did in Fact with the *Jewiſh Nation*, and uſually does with other Nations, or however reaſonably may, we may fear it is going away as faſt as can be, for our *Religion* ſeems to be ſo. God has it in his Power to lay us waſte, and we are *provoking him* to it apace. And to preſume upon *future Deliverances*, on the Score of *paſt ones*, is altogether groundleſs, as I have obſerved from the Inſtance of the Text.

What remains then, but that we bethink ourſelves what we are doing, and where we are going, before it be too late; and by an early *Repentance* and *Reformation* prevent our Deſtruction. Let each reform himſelf, and every one help forward the Reformation of his Neighbour. Each weep for *his own* Sins, and for the Sins of *others*.

And let *Us, my Brethren*, in particular, make this *our* Study and *our* Endeavour. When others follow *their own Counſels*, let us follow *God's*. And ſo take care of *our ſelves*, whatever they do of *themſelves*. That if the *Day of God's Wrath* ſhould come, we may be *hid in it*. Or if we ſhould ſuffer in the *Univerſal Wreck and Ruin* (as ſome good Men among the *Jews* did in the *Babyloniſh Captivity*, and the *Perſecution* of *Antiochus*) if,

I ſay, we ſhould do ſo, with regard to our *Subſtance*, our *Liberties*, our *Religion*, and our *Lives*, we may yet be ſaved *in the Day of the Lord Jeſus.*

To which *Jeſus*, with *the Father*, and *the Holy Spirit*, one God, be Glory and Praiſe for ever and ever. *Amen.*

APPENDIX.

SINCE the Preaching of this *Sermon*, there has been an Additional *Beauty* and *Glory* to the *Reign* of our *preſent Sovereign*, equal, if not ſuperior, to the many that this Nation has been before bleſſed with. Which, becauſe it helps to ſet off the *Deliverances* of this Day, it may be very ſeaſonable to mention here. And becauſe my *Printer* has, by a Miſtake, left me a Page or two vacant, I don't ſee how I can fill 'em up better, than by a few Remarks upon it. What I refer to is his MAJESTY's *moſt Gracious Anſwer* to the late *Petition of the Lord Mayor and Aldermen of the City of* London. It runs thus:

I am fully perſuaded of your Affection to Me and My Government. And I take this Application kindly, as it is a Mark of your Truſt and Confidence in Me. I ſhall be glad, not only for your Sakes, but My Own, if any Defects, which may touch the Rights of my good Subjects, are diſ-

diſcovered in My Time. Since that will furniſh Me with the Means of giving you, and all My People, an indiſpenſible Proof of My Tenderneſs for their Privileges, and how unwilling I ſhall ever be to take Advantage of their Miſtakes.

Now it's certain we had never heard ſuch Language as this from the *Throne*, if it had not been for the *Deliverances of this Day*; the *Laſt* of 'em particularly. Our Ears would have rung of *Forfeitures* upon every little *Defect* in *Law*: How *Trivial*, *Inſignificant*, and *Non-Eſſential*, ſo ever it had been. I tremble to think what Work the late King *James* would have made, had any ſuch thing fallen out in his Reign. And what a ſpecious Pretence and Handle this would have given him, to have taken away moſt of the *Charters* in *England*. We ſee here the Picture of a *Good Prince* drawn to the Life. And if any thing will endear him to his Subjects, ſure this will. But ſuch is his Misfortune, that nothing will pleaſe ſome People: Who are always out of Humour when their own *pernicious Schemes* are out of *Countenance*, and they themſelves out of *Places*. And all this out of a ſtrange kind of Zeal for they know not *what*, and they know not *whom*. Oh when will the *Britiſh Spirit* ſhine in *them* and their *Families*, and *Engliſh Liberty* come into Credit among *them!* How do they court *Chains* and *Slavery*, as if they could never come too ſoon! See here, *Britains!* the *Glorious Legacy* that the *Great* King

King WILLIAM, *of ever Bleſſed Memory*, left you. But why do I ſay, *of ever Bleſſed Memory*, as if he were utterly dead and gone, Whereas he is only ſo in a *Natural* Senſe; and he will always live in a *Legal* one as long as we have King GEORGE, and *his Illuſtrious Houſe* to Reign over us. And I hope that will be as long as we are a *Nation*; I am ſure it will be as long as we are an *Happy One*. What mighty *Hopes* and *Expectations* may we not form from a *Prince* that Governs by *Kindneſs* and *Clemency*, as himſelf is governed by *Conſcience*, *Honour*, and *Religion*, and not by any of the baſe *Luſts* of *Tyranny*, *Ambition*, and *Pride!* And what pity is it that he meets with any *Difficulties*, when all his Study is, not *Perſonal Grandeur*, but *Publick Good*. *Foreign Princes* court his *Favour*, ſtand to his *Arbitration*, and dread his *Arms*. And he is the *Delight* of ſome, as he is the *Terror* and *Dread* of others. It is only *at Home*, with ſhame be it ſpoken, that he is not *valued*, and *reverenced*, and *confided in*, as he ſhould be. And I am ſorry that there are any of my own Nation that I am obliged to thus accuſe. Would to God there were no Reaſon for it! And may their Number leſſen every Day. And ſince this may be done by the gentle Methods of *Conviction* and *Evidence*, as well as *Royal Mercy*, I beg they would give in to 'em: and not make the BEST of KINGS *Uneaſy*, and themſelves the Marks of *Publick*

lick Juſtice and *Infamy*. May God preſerve the *Royal Life*, and the *Royal Family*, and ſecure to them the *Glories* of this World, and entitle them to thoſe of a Better. And let all the People ſay, *Amen*.

FINIS.